

ROSICRUCIAN DIGEST

JUNE, 1947 • 25c per copy



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Frater J. A. Calcaño Calcaño, Director of the Latin American activities of AMORC and a recent and most valuable addition to our executive staff. He is shown above during a piano recital which he gave in the Francis Bacon Auditorium at Rosicrucian Park, to an enthusiastic audience of several hundred persons. Frater Calcaño is well known in music circles throughout the world as an authority on the music of South America and as a composer of note. For years he held a prominent position in the government of his country, Venezuela, and represented it at the United Nations Conference in San Francisco, California.

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The ROSICRUCIANS, AMORC, SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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JUNE, 1947

No. 5

A Distinguished Artist (Frontispiece)	161
Thought of the Month: Symbolism of Flowers	164
The Architect of the New Age	167
Fundamental Doctrines of Mysticism: Lesson One	171
Cathedral Contacts: The Language of Nature	177
Physical Weakness No Aid to Spirituality	182
Sanctum Musings: Health of Mind and Body	185
So You Want Peace	187
Dietetics for the Body and Mind	190
Temple Echoes	191
Herbs as Therapeutic Agents	195
Steps to Mystery (Illustration)	197

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

SYMBOLISM OF FLOWERS

By THE EMPEROR



WE HAVE been told that there is a sermon in stones. There are also stories in flowers. The tales that flowers relate are ones that were first conceived by man. They have come to reflect man's most profound thoughts and transcendent ideals. Botanically, a flower may be but a plant, a bloom of a plant or the means of its germination. Long before such physical characteristics were understood, flowers were a source of gratification to man's senses of sight and smell. The exquisite perfume of flowers represents one of the two general qualities of the sense of smell. Flowers, therefore, became the physical ideal of the olfactory sense, symbols of its satisfaction. An harmonious or agreeable state to the sense of smell would be one that is free of offensive odors and, obviously, would include the aroma of flowers.

Other scents are likewise agreeable to man, but not in the same manner as the fragrance of flowers. Psychologically, the aroma of fruits, vegetables, and cooking foods may have a tantalizing appeal. They, however, provide a *negative* kind of pleasure. They stimulate the appetite and, with its gratification, they lose their appeal. The scent of newly sawed timber or even the pungent odors of a stable may provide satisfactory olfactory sensations to some persons. Such satisfactions, however, are primarily the result of the arousing of agreeable memories or because the scent falls into a pattern of habitual experience.

The fragrance of a flower is *abstract*. It stands alone for what it is. Its enjoyment is not dependent upon reminding us of something else. The perfume of a spring flower is not less titillating because it is not associated with fond memories. The perfume of a flower, therefore, symbolizes not necessarily particular things or events but the state of mind of *imperturbability*—freedom from aggravation.

The full gratification of each of our physical senses of perception is not realized in the source of their stimuli, but in the sensations themselves. In the final analysis, it is not what produces pleasing sounds or exquisite fragrance, but the ecstatic experience itself which is sought. The fragrant flower, thus, can depict an exalted mood or a moment of rapture, no matter what its particular kind.

Color being one of the dominant qualities of the physical senses, it is quite comprehensible that man should be attracted by the vivid hues of flowers. Physical beauty is a gratification of the sense of sight. It is what is perceived as an agreement of perspective and of color. Since human vision is capable of discerning varied wave lengths of the solar spectrum, a monochrome existence would produce for us a condition of monotony and ocular fatigue. Certain combinations and contrasts of color, consequently, become physical ideals because of the satisfaction which they provide. Habit also plays a part in our enjoyment of color. We become accustomed to combinations of colors in our environment and they become preferred arrangements.

Unlike the olfactory sense, the visual one has come to immediately identify flowers with other forms and experiences. The colors of some flowers remind man of the green of the sea, of the pallor of death, and of the fiery heat of the midday summer sun. The coloring and scent of flowers early compelled man's admiration and invited closer examination of them. The symmetry of their form and the geometrical structure suggested order. To man that which has an easily comprehensible arrangement and uniformity or order is an example of intelligence. The varied structure of flowers, their coloring, fragrance, and the circumstances of their growth served to objectify, or to portray in form, man's abstract spiritual and mystical ideas. Flowers thus became living symbols of the moral truths of an ever-evolving human consciousness. As Wordsworth said:

*To me the meanest flower that blooms
can give*

*Thoughts that do often lie too deep for
tears.*

Any attempt to review, even partially, all the symbolism which has become an accretion of our common flowers would be an arduous undertaking. I have, therefore, selected but three which are particularly rich in meaning. Today they influence alike religion, mysticism, philosophy, and art.

The Rose

Tradition relates that the ancient Egyptians used the rose as a symbol in their mystery rites and attributed to it a sacred function. It is held that the rose was consecrated to Isis or the mother-nature goddess and was a symbol of regeneration. Nothing has come down in actual inscription from antiquity to confirm this tradition. Since, as we shall see, Egypt has strongly influenced the symbolism of flowers, we shall consider much now related about the rose as having originated there.

The rose of Jericho is indigenous to Arabia, Persia, and Egypt. It is actually a small herb of the family *cruciferae*. Upon the ripening of the seeds during the dry season, the leaves fall off and the branches curve inward. This causes it to assume a globular

shape. When the herb becomes wet, the branches then unfold, and it assumes temporarily the appearance of a living plant. This characteristic caused it to depict *resurrection*.

There is a haggadic (Hebrew legend) reminiscence that the rose had no thorns before the fall of man. In this same lore, youth was described as a garland of roses, but age, a crown of thorns. The rose is said to have formed part of the bridegroom's garland in ancient Jerusalem. According to halakic regulations (rabbinical law), the oil of the rose was extracted and used by the upper classes instead of common oil. Rosewater has long been the favorite perfume of the East.

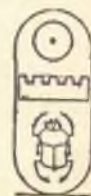
In the Sepher Har Zohar (Book of the Kabala) the rose signifies the community of Israel. Its color, which is red or white, has reference to the severity and mercy which alternate in the life of Israel. Its five petals allude to the five ways of salvation and the five gates of grace. It is also related that Maimonides, famed mediaeval Jewish scholar, used a rose preparation in his diet and prescribed it for others.

Finally, the Hebrews ascribed to the rose the symbolism of Paradise. Dawn is the reflection of the rose of heaven, as the sunset glow reflects the flames of hell. Ancient Hebraic tradition relates that eight hundred of these flowers adorned the tent of each pious man in heaven.

Grecian mythology recounts that the rose was sacred to the goddess Venus. It was also a palmary symbol of the Thracian mystery school. The mythological account states that the white rose was made red by Cupid's maladroitness upsetting a cup of nectar during a course of dancing before the gods.

The Romans honored the rose by naming a state festival after it. *Rosalia* or the Festival of the Rose was in memory of the dead. The catacombs in Rome became symbols of the hopes of future blessedness because those buried there held such ideas. Subsequently, rose inscriptions on tombs came to represent Paradise or the future life.

Among the many titles given to the Virgin Mary in mediaeval times, we find Santa Maria della Rosa. The rose



being consecrated to her, it became, in the Middle Ages, a symbol of *virginity*. Dante wrote, "Here is the rose, wherein the Word Divine was made incarnate."

The *Naometria*, published in 1614 by Simon Studion, a Rosicrucian, was a chronicle of the first conclave of the Militia Crucifera Evangelica, held July 27, 1586. This conclave was principally formed by Rosicrucians to protect the cross and to prevent it from becoming an instrument for the persecution of the nonconformists to Roman Catholicism. The *Naometria* has reference to the mystical significance of the rose. In fact, on page 271 of the book, there is an illustration of the "Joining of the Rose and the Cross." Accompanying it is the Latin phrase, *Hierichuntis Rosa ex quotour ins Partes*.

The term *sub rosa* (under the rose) came from the fact that the rose had long been a symbol of *silence* among the mystical sects in the Middle Ages. In the early centuries, after the advent of Christianity into Germany, a garland of roses was suspended from the ceiling of banquet halls and at private gatherings as a reminder not to divulge the conversation elsewhere. Perhaps the rose became the symbol of silence because it locks within its petals the source of its fragrance and some of its most beautiful hues, thus showing that virtue and noble intentions should be carefully guarded.

Michael Maier, Grand Master of the Rosicrucian Order in Germany in the sixteenth century, made much of the mystical significance of the rose. He spoke of it as the most beautiful and most perfect flower, guarded, like a virgin, by its thorns. He also said that it abounded in the Garden of Philosophy, the latter being a "poetic name for the Order of the Rosy Cross." He contended that, as the natural is sweet and fragrant, so the philosophical rose exhilarates the heart and gives strength to the brain. As the actual rose turns toward the sun and freshens with the rain, so the metaphysical rose is nourished in the light until it reaches perfection.

The Rosicrucian alchemists often associated the rose with dew, since the Latin word *rosa* is derived from the

word which stands for dew. The rose placed in the center of the cross, which depicted to the alchemists the four principal manifestations of nature—namely, air, earth, fire, and water—became the alchemical symbol of *re-generation*.

The Lotus

Among the flora of Egypt, so we are told by one Egyptologist, "the only kind which may be said to be sacred is the lotus." Some of his contemporaries, such as Wilkins, do not agree with him. However, the weight of evidence supports the conclusion that the lotus was a sacred symbol in ancient Egypt. It is prominently displayed in the symbolism of Egypt. From the cup of the lotus blossom, we see issuing the boy Horus, "the rising sun," symbol of resurrection. On sculpture and paintings of altars of offerings, we see a profusion of lotus flowers. In the replica of an Egyptian tomb in the Rosicrucian Egyptian Museum, we have a statue of the Nile Goddess holding forth a tray of her offerings to mankind. This tray is richly inscribed with fowl and fruits, and a bas-relief of numerous lotus flowers. In an early Memphite ritual there is the salutation, "Hail, thou lotus, thou type of the god Nefer-Tem." The lotus, we do know, was symbolic of this god.

Plutarch tells us that the Egyptians thought that the sun sprang from the lotus plant. The Egyptians undoubtedly did not believe that the sun came from the lotus flower, but invented this symbolism because of the phenomenon of the lotus opening with the rising sun and closing at sunset. However, many are the inscriptions showing Ra, the symbol of the sun and the eternal creative power of the universe, ascending from the lotus flower in the marshes. Also a hieroglyphic inscription reads in part, "the lotus at the nostrils of Ra," revealing the association of the two.

The lotus came to represent the Upper Nile; and the papyrus plant, the Lower Nile. The two, the lotus and the papyrus, were jointed together in a symbolic device typifying the king's rule over both regions, in the same manner as we would join two flags to

(Continued on Page 175)



The Architect of the New Age

By JOEL DISHER, F.R.C.



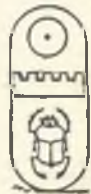
FRANCIS BACON began one of his essays thus: "What is truth," said jesting Pilate and would not stay for an answer." Most people who inquire as to the truth about Francis Bacon are as impatient as Pilate, in regard to the answer. They themselves are insufficiently interested to make the necessary search for the facts and often exhibit a bristling attitude the moment their previous viewpoints are in danger of being corrected. The difficulty is many times multiplied when an attempt is made to write informatively and comprehensively of one whose activities have been too great to bring within a narrow focus. Alexander the Great was Francis Bacon's youthful ideal, and he early set out to imitate him—but with a very significant difference. Bacon's aim was to take the minds of men captive; and so completely and subtly did he succeed in his undertaking, that hundreds of thousands, made captive and owing allegiance to him, have never been aware of him as their master.

Early in life he became imbued with the thought that the greatest benefactor of mankind was the one who could show man how to regain his rightful place in the realm of nature. Although he judged this to be the purpose of learning, he recognized that in his own day the deficiencies of learning far outweighed its advantages and that men

were coming more and more under the dominance of wrong masters and methods. He himself left Cambridge without his degree because of his disappointment with its educational aims.

An altogether new method was necessary before learning could produce works for the benefit of man, free him from the entanglements of his own thinking, and lead him away from disputation over nonessentials. How to accomplish this was a task greater than that which confronted the mythical Hercules. In many ways, his own country was just emerging from a state of barbarism. All kinds of vicious and superstitious ideas inhabited the minds of his countrymen. Even the knowledge which the past had had, lay locked away in languages which people could not read. They had no language of their own into which foreign books could be translated.

While in France, as a young man, Bacon had seen how the French language had been created by a small group of men, and he conceived the idea of a similar possibility at home. With a medium of communication, a small group fired with enthusiasm for his ideal, and a knowledge of fundamental laws and principles, he knew that his end could be accomplished. Fortunately, he had already contacted the ancient Rosicrucians and from them learned those laws of life which were to be the core of his philosophic teachings. At that time, as well, he received the specific commission to institute a



cycle of Rosicrucian activity in England. From this time on, virtually everything he did tended to fill out some aspect of his over-all plan of insinuating his new philosophy into the minds and natures of his countrymen. There were more dangers involved than we, today, can possibly appreciate.

The thirty years from 1579 saw tremendous activity in all phases of English life and at the close of the period an unexcelled language was the Englishman's own. Furthermore, everything to be known was accessible in that language. Such an unparalleled accomplishment is without precedent and could never have happened without design.

Evidence of Mastership

It is one thing to recognize that the mind of man is little disciplined; it is another to fashion a method by which it can be fed with truth so that it may learn to discipline itself. One has only to read the fable of Orpheus as Bacon interprets it in *The Wisdom of the Ancients* to satisfy himself that here was a man who envisaged great things; and one has but to continue such reading by a careful examination of those fruitful thirty years of history following 1579 in England to assure himself that a great dream was actually being made manifest. With Orpheus' playing, all nature became reconciled and harmonious; then, at a blast upon a horn, Orpheus' music and the peace of nature were submerged once more in din and chaos. Men's uncontrolled appetites and passions are not stilled for long. And the would-be benefactor finds his work negated and torn apart by the very ones he intended to be his beneficiaries. Whatever we imagine the purpose of philosophy to be, or however unrelated to day-to-day living, Bacon thought it well represented in the figure of Orpheus—"insinuating into men's minds the love of virtue and peace, by means of eloquence and persuasion; thus forming men into societies; bringing them under laws and regulations; and making them forget their unbridled passions and affections so long as they harken to precepts and submit to discipline." To one acquainted only with the usual facts of Bacon's life as a law-

yer and statesman as they are set forth in school texts, William Joseph Long's* comparison of Bacon to one of the architects of the Middle Ages would seem not in the least to apply. Nonetheless, it is always a mistake to judge one aspect of a man's life to have been his whole concern; it would be the greatest of mistakes in the case of Bacon.

In his own words, he sought to work as God works, secretly, for the benefit of mankind. He spoke of his intention to do this, hinting that some of his knowledge was to be imparted openly and that some of it would be reserved, held back for those capable of receiving it. We must expect, then, many surprises from such a man whose ideas were not only original but were on a plane which is nonexistent to the average man and envisaged only dimly by great minds. This is proved to be true in the *Instauratio Magna*, or *The Great Restoration of True Philosophy*. It is not surprising that little minds have misjudged Bacon to have been attempting something here similar to what they would have attempted in the same circumstances. Actually, he sought something far different, and this fact is evident in the division of the *Instauratio* into six parts. It is reiterated in the reference in *The New Atlantis* to the College of Six Days Work; and it is made altogether plain in the fact that every least thing he did was contributory to his great aim to sweep away the specious philosophy of the Schoolmen and to restore to individual man a complete and workable knowledge of ontology.

This suggests why scholars have never been able to fit Francis Bacon and his plan into the purview of their limited knowledge. Unable to credit anyone with a vision such as his, they have approached him from obvious and

* Bacon was like one of the architects of the Middle Ages, who drew his plans for a mighty cathedral, perfect in every detail from the deep foundation stone to the cross on the highest spire, and who gave over his plans to the builders, knowing that, in his own lifetime, only one tiny chapel would be completed; but knowing also that the very beauty of his plans would appeal to others, and that succeeding ages would finish the work which he had dared to begin.—*History of English Literature*, W. J. Long.

incorrect premises and so have neglected many seemingly unrelated elements which would otherwise have given proper perspective to his work. It is some measure of the man in itself to realize that three hundred years have been necessary for a competent view of him.

Bacon and Rosicrucianism

In order to assess rightly the part Bacon played, not only in instituting the Elizabethan Renaissance, but also in laying the foundation for our modern world, we should be well grounded in philosophy, mysticism, cryptography, psychology, and science, and should be equipped, as well, with a viewpoint capable of seeing a unified connection at the center between circumstances and events which lie widely scattered on the surface. In other words, to the Rosicrucian, Francis Bacon's plan as well as everything he wrote and did to bring it into operation, is consistently Rosicrucian. This is nowhere more evident than in three widely separated bits of evidence: The Rosicrucian Manifestoes, *The New Atlantis*, and Shakespeare's play *The Tempest*. Although the world considered them as entirely unrelated, without any connection with each other, one can discover upon careful analysis that they are intimately connected, consistent with themselves, and proclaiming in almost every line their single source of emanation. In each case, however, scholars have mistakenly thought them to be pronouncements of something about to take place in widely unrelated fields; whereas in reality they were statements of what already was being accomplished in several departments of one over-all activity. It is impossible to take any constructive phase of the Elizabethan scene and proceed very far in its consideration without finding it subtly connected with Francis Bacon.

It is perhaps true, as Charles Fort wrote, that "One measures a circle beginning anywhere"; yet it is much more easily accomplished by first establishing the center. If we are unprepared to do the latter, we are forced to the way of the former; and for three hundred years scholars have been going round and round the circle of the

Elizabethan world, subjecting each phase of it to minute examination, coming only to half-explanations and incomplete answers. Only occasionally has someone glimpsed the center and drawn the circle around it. It is, at times, discouraging that this is so; but the Cosmic has decreed that we can never accept the larger view until we have rightly earned it.

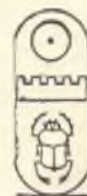
It is true that many assertions, far-fetched and incapable of proof, have been made regarding Francis Bacon's activities. This has necessarily been so because the time which will bring truth to light has not yet been fulfilled (*The New Atlantis* carried the motto, "With time the hidden truth will appear" *Tempora Patet occulta Veritas*), as well as because many related things have not yet been recognized as belonging together.

Detailed re-examination of the *Fama* and the *Confessio*, referred to as the *Rosicrucian Manifestoes*, in the past has engendered only greater confusion and bewilderment because students have been too literal and undiscerning to penetrate the intended ambiguity of these writings.

A rereading of the Manifestoes, in connection with *The Tempest* and *The New Atlantis*, should be sufficient to establish the fact of their being phases of the *Instauratio Magna* under Bacon's direction. Furthermore, a study of Bacon's labor in England to bring an esoteric activity safely into exoteric manifestation as well as a tracing out of his connections and activities while on the Continent will, I believe, place all of these seemingly unrelated elements into acceptable juxtaposition.

Prominent Associates

During his stay in France as a young man, Bacon had made contacts with many who were Adepts, Hermeticists, and Mystics. For one thing, through his foster brother, Anthony, he knew either directly, or indirectly, Bocalini, whose 77 Advertisement of "Ragguagli di Parnasso" was incorporated in the *Fama*. Bocalini's work dealt with the diseases of society. In it the god, Apollo, calls upon the wise men of Greece to examine into the state of society and prescribe a remedy. Their



conclusion is that the Age is too corrupt for cure.

Curiously, the title of Boccacini's book is suggested in *The Great Assizes Holden by Apollo at Parnassus* (published in England by George Withers) wherein the Lord Verulam (Francis Bacon) is set down as the Chancellor of Parnassus and is made Apollo's representative to preside over the learning of his Age.

Another one of the men with whom Bacon was intimately associated was Henry IV of France, who came from the strongly mystic and staunchly Protestant kingdom of Navarre. (The French Hermeticist, Barnard, in his letter, "De Occulta Philosophia"—printed in Leyden, Holland, in 1601—asked all mystical philosophers to make known their art to Henry IV.) This is much more significant than it would seem, for at least one present-day traveler to the Kingdom of Navarre reports that during a brief stay there, he was permitted to enter a veritable Rosicrucian lodge-room wherein a well-thumbed and much-annotated copy of the First Folio of Shakespeare's plays lay open to view. Shakespeare's play, *Love's Labour Lost*, deals with a bit of contemporary French history; its setting is the Park at Navarre; and Henry, Marguerite, and other equally important personages appear thinly veiled as its characters. This play, as Alfred E. Dodd points out, conceals the genesis of the Masonic fraternity.

Johan Valentin Andrea

The now-famous Rosicrucian Manifestoes, the *Fama Fraternitatis*, or the Proclamation of the Confraternity of the very laudable Order of the Rose-Croix and also the *Confessio Fraternitatis*, or the Confession of the laudable Confraternity of the very honorable Rose-Cross, were printed in Germany in 1614 and 1615, although on very good authority, the *Fama*, at least, was said to have been in circulation much earlier. Research regarding the anonymous author finally settled upon Johan Valentin Andrea, only to end in his vigorous denial of having had anything to do with it.

To one familiar with Bacon's philosophy, as well as that of the Brother-

hood described in *The New Atlantis*, the conception as well as the wording of the Manifestoes seem strangely and familiarly Baconian.

Interesting in this connection is the only known portrait of Andrea. It presents an old man in skullcap, ruff, and robe, flanked by Masonic symbols and encircled by cryptic Shields or Coats of Arms. Under the portrait are these words:

VIR DEI	
IOH VALENTINUS ANDREÆ	
N	O
MDLXXXVI	MOCLIV
AVG XVII	IVN
	XXVII

Two of the shields near the head of the picture carry initials: one being F, the other B. Over the head of the portrait itself are these cryptic words: *Deo Conetsus Nunquam Confusus*. The word *Conetsus* prevents what would otherwise be an easy translation. It is printed as though it might be three words thus, *con et sus*; and taken as such suggests a neat riddle. The con whispers "cony," the common Elizabethan word for rabbit, and often used in emblems and headpieces to represent Bacon; and *sus*, the Latin for sow, a word used cryptically to signify a Freemason. If this hint is right, the phrase is to be read: "To God, the cony and the sow are never confusing." Applied to the matter in hand, it is a straightforward direction to the beholder: "Do not be puzzled," it says "because Andrea's name is here, for this is a picture of Francis Bacon."

Solomon's House

The New Atlantis, while being similar to other familiar works of Utopian nature, was, nevertheless, designed to be of serious and practical use. Bacon's Chaplain, Rawley, indicates this in his preface addressed to "The Reader": "This fable my lord devised, to the end that he might exhibit therein a model or description of a college, instituted for the interpreting of nature, and the producing of great and marvellous works, for the benefit of men; under the name of Solomon's House, or the College of the six days works. And even so far his lordship hath proceeded, as

(Continued on Page 179)



Fundamental Doctrines of Mysticism

RALPH M. LEWIS, F.R.C.

LESSON ONE



A MODERN translator of Oriental religious writings has said: "In the past, peoples have tried to reach God by three different routes. First, faith and worship; second, mysticism; third, logic and reason." The designation of three different routes for the attainment of God presumes that God has a positive nature, quality, or substance, to be definitely realized by all men. Furthermore, it implies that it remains for man only to determine the way, which route he shall choose, for that intimate knowledge of God which he desires. From this point of view, it would appear that the really important decision is to determine the successful route, namely, the one more easily followed, or that which is most quickly completed. This is because man often considers time an obstruction to his consciousness and efforts.

The adoration or worship of a Supreme Power, and the conception that there is a greater efficacy than that which man can display, goes far beyond history. The first dynasty of Egypt, the first succession of kings, is estimated by archaeologists and Egyptologists to have begun approximately 5000 B.C. Long before that time, in the prehistoric period, there were erected huge monoliths, enormous stones weighing several tons each, some obviously crudely fashioned by the hand of man, and others as they were fashioned by

nature but erected by man. Some are in vertical positions, still others as horizontal crosspieces. Their arrangement usually constitutes a geometrical form; namely, circles, oblongs, squares, or triangles. Many such arrangements conform to the points of the compass. In other words, they had been so constructed that as edifices they emphasized some natural phenomenon, such as the sunrise or the sunset, pointing directly to the East or to the West. The exact ages of such structures are unknown, but they are very obviously of the prehistoric. An example of one is Stonehenge, located on the Salisbury Plains in England. It is circular, each of the giant monoliths weighing many tons. Toward the direct east is an arrangement of stones which signifies an altar. It indubitably was used by its builders for ceremonial purposes, for the recognition of the supreme power of natural phenomena.

If God was conceived of by man so remotely—possibly as far back as the Neolithic period some 50,000 years ago—He must have had a specific quality to men. After the lapse of all these years it would seem that one of the three routes by which men are said to have sought to reach God should by now have proved its worth. Either faith, mysticism, or reason, as a way to God, should be universally accepted by mankind. The fact remains, however, that these routes still vie with each other; they still compete in their appeals. Each claims that man may derive the most



satisfaction by traveling its way. This would indicate that men throughout the centuries have *not* been pursuing routes to God, but rather, they have been pursuing different conceptions of God. Consequently, to decide how to attain God, it is first necessary that we understand for what we are searching. We are obliged to make an inquiry into the idea of God, the idea as it exists within the consciousness of man. This idea of God has evolved, has often changed throughout the centuries. The idea has become more complex with time. It does not necessarily follow, however, that the idea of God embraced by men today is more perfect than the conception of Him had by men thousands of years ago.

Primitive Thought

Our search, therefore, for the nature of God, begins with primitive thought, particularly that aspect of it known as *magic*. The distinction between man and other animals becomes far more difficult as we trace back into the dismal past the remote origin of man. This is perhaps for the reason that both were subject in antiquity to nearly like conditions. Primitive man's endowments, those attributes which we attribute to the human, had little or no effect in such times upon his surroundings. He lived in a varied and essentially inimical environment. The environment was not concerned with his welfare, his preservation, his enjoyment, or his security. As a whole, it could be considered hostile to his interests. Furthermore, man was inadequately technologically prepared for defense. He had no fixed food; he could not be assured where or when he would derive his next meal. His shelter was wherever he could flee his natural enemies and find protection for the moment from the elements. He could not return to the same shelter with any regularity if it served his purpose, because he had to be in a constant search for food over great areas. In other words, there was afforded him no economic security, no stability of living which would give his mind any freedom for other intercourses.

With a lack of economic security, man always experiences emotional insecurity, a feeling of weakness, help-

lessness, and powerlessness. Even in our modern day, when there are great periods of economic depression, this emotional insecurity, this helplessness of a people, is very obvious. Nevertheless, man did have a faculty which made him unique among the other animals with which he competed for existence. He could reflect upon his surroundings; he could to an extent look back upon and analyze his experiences. Unfortunately, this early reflection precipitated many fears. The first of these fears we may call *physiological*, the fear of the mystery of birth, the fear of the mystery of puberty—the transition from boyhood into manhood and the strange development from girlhood into womanhood—and the greatest of all mysteries, that of death, the seeming cessation of all life and activity of the human. The second of the fears was his contact with the external world, with the realm of force, the elements, the conditions outside himself, both animate and inanimate, beyond his scope of control and direction. The third of these fears was his collision with his fellow man, competition with his own kind. However, along with these fears was his consciousness of certain *life values*. There were certain specific ends in life which were inspiring, and which encouraged the desire to live. Such values were success, happiness, and longevity. These life values are still paramount among moderns.

Fear cannot exist where confidence resides. Confidence is born out of mastery, the ability of the individual to control and to dominate certain factors, and to rise above the elements with which he has to contend, whether of himself or of the world in which he exists. Primitive man soon discovered the causes of such phenomena as had precipitated his fears, as, for example, that of birth, and of many diseases. If he did not actually discover the natural causes of them, he presumed the causes of them. The presumption of the nature of a cause, especially if that cause is believed to be supernatural—that is, as going beyond the perceived natural causes—is *magic*. Consequently, every believer in natural magic, whether of centuries ago or of today, thinks that he stands in relation

to some superhuman power. He thinks such a power or powers must be appeased by himself, mitigated or avoided; and that for his own good—his security and his welfare—he must play one of these powers against the other, or to satisfy their needs, so as not to incur their wrath, and perhaps to invoke their pleasure.

Every strange or, shall we say, unusual quality which the believer in magic sees or believes to exist in an animate or inanimate object is considered to be the magical property of that object; for example, if, while walking along a forest trail, his attention is attracted by a brightly colored pebble, or one that scintillates in the sunlight, he conceives that it is the magical property existing within the object which has commanded his attention, a force or power of a superhuman nature which has asserted itself. Any strange phenomenon which awes or impresses him, such as a meteor in the heavens, is thought of likewise. In magic, therefore, nothing is left unaccounted for, nothing is puzzling, nothing is without its explanation, for that which cannot be explained by obvious physical phenomena is attributed to the magical spirits which are believed to be motivating it.

Since there is a predominance, especially among primitive minds, of phenomena which cannot be explained by natural laws, the direct physical causes of which are not apparent, the majority of all effects are therefore conceived as being of magical origin. The way these magical spirits or forces affect us as individuals is what determines their quality or their nature; that is, as to whether they are *benevolent* or *malevolent*. If the effects of objects which are conceived of as possessing magical power happen to be beneficial to us, if we can use them and find pleasure in them, then they are benevolent; conversely, if they cause us any pain, they are malevolent.

Sympathetic Magic

In order to give an example of the workings of magic to the primitive mind, let us consider for a moment contagious or *sympathetic* magic. This is the belief that parts of any substance

or object are continuously connected by the magical spirit of their nature. Each part, therefore, can act upon the other sympathetically; namely, whatever is done to one part will produce sympathetically similar effects in every other part, no matter how distant these parts may be separated, one from the other. For example, the Dyaks, an aborigine tribe of Borneo, oblige their young warriors to abstain from the eating of deer meat because they believe that the timidity of the deer exists in every part of its flesh, and could be transmitted to the warrior.

In simple magic, the magical property itself is conceived of as being formless, without any nature, without any substance or design. In other words, the magical property is an intangible something which exists within objects or in conditions. Therefore, only the magical quality is feared or worshipped, not the object or the surroundings in which it is believed to reside. Thus, if a tree is believed to be possessed of a magical property, the tree itself, as a substance, is not worshipped or feared, but rather, that with which it is imbued.

When an object becomes specifically identified with the magical power of accomplishment; in other words, when the object is intrinsically magical, then it may be said that magic as a practice has been transformed into *elementary religion*. The magical spirit itself has taken a *form*. Substance is considered part of the property of the magical element. Then the magical spirit is talked to, sacrificed for, and prayed to. This transition from magic to elementary religion is best illustrated by nature worship. Early man was greatly impressed with the phenomenon of the sun, its apparent movement across the heavens from east to west, and the heat and light which it gave forth. Eventually these qualities or properties of the sun thought to be superhuman were identified with it, and the sun itself was a magical object, not only its effects. In the same manner, the earth and the moon became apotheosized; they became gods of nature.

Thus our search for God develops into *theism*. Theism is the basis of most



of the religions recognized today. In theism, when an object is conceived of as superhuman, and worshipped as such, it is looked upon as a deity; however, to be so recognized a deity must possess five definite characteristics.

First, it must have superhuman character and personality—that is, that which seems to transcend the nature of man—and yet there must be that about it which in some way is similar to the human. Second, the deity must be supersensitive—that is, invisible—and yet there must be aspects of his nature which manifest materially in the things of the world, or in that which man can perceive; otherwise, the power or supreme nature of this deity could not be realized by man. Third, the deity must control nature, and, likewise, it must control man's destiny. Fourth, it must respond to human religious acts; that is, it must show an understanding and appreciation of that conduct, on the part of man, which is religious. Fifth, it must be worshipable; that is, it must arouse certain emotions within man such as: awe, reverence, trust, and subordination.

Mana--the Strange Power

It is advisable here to mention a related strange belief, that is, the belief in *Mana*. *Mana* is conceived to be an impersonal power, an efficacy that goes beyond the common practices of nature, beyond the usual forces and occurrences which man experiences in his everyday world. It also goes far beyond any efficacy which man himself can exert. *Mana* is present in the atmosphere. It exists everywhere, and it can be drawn upon for accomplishments whenever it is most needed. *Mana* is not of the spirits and of the gods, but, rather, it is conceived of by great masses of primitive peoples as being *directed* by the spirits and the gods. For example, when a man, a hunter, has been successful in killing game, it is because he believes that more *Mana* has entered his being, and that his accomplishment is due to an

exceptional power which upon that occasion had possessed him.

A belief which is equivalent to that of *Mana* exists among many moderns. The individual who carries a rabbit's foot or an amulet, such as a coin or a stone, in his pocket, does so because he believes that that object possesses inherently a power which he can draw upon or use upon occasion, and which will favor his fortune. He does not call it *Mana*—rather, he names it *luck*—but in effect it is the same belief.

Psychologically, the belief in *Mana* as a power can be explained quite easily. It is really a power which is engendered by the individual himself, although there may be external conditions which contribute to this self-engendered power. A continuous series of successes so stimulate the mind as to give the individual tremendous personal confidence. With personal confidence, there is the resulting ability to assert one's faculties to the fullest extent; this provides a personal power of accomplishment which one might not otherwise possess. For example: If one finds that on a day's hunt, game seems to fall an easy prey to him, this assurance steadies his hand, quickens all of his abilities, and he actually acquires a power of accomplishment which ordinarily he does not have.

This self-engendered power, or *Mana*, can also come about as an emotional stimulus from association with strong leaders. An orator can imbue individuals with a power to go forth and to achieve that which they themselves could not possibly attain through their own incentive. The dynamic force of *concerted action* is contagious. Men on a football team, even as individuals, do more under the stress of teamwork or under the stimulus of the concerted action of battle than they could do entirely on their own. Under such circumstances, the individual may believe that some supernatural power has imbued him for the time.

(To be continued)



The most valuable of all education is the ability to make yourself do the thing you have to do when it has to be done, whether you like it or not.

—Huxley

SYMBOLISM OF FLOWERS

(Continued from Page 166)

indicate political unity of a region. Just why the lotus represented the Upper Nile has not yet been disclosed. The lotus, with the papyrus, also played a tremendous part in architectural ornamentation and design. Almost all primitive art begins with a copy of the indigenous manifestations of nature: flowers, fish, astronomical phenomena, and animals. The Incas, who lived along the coast of Peru and Ecuador, used the marine motif in their decorations on pottery and in their weaving. Those who lived inland used the animals peculiar to those regions. The lotus and papyrus, being common to the Nile, influenced early Egyptian design in a similar manner. Egyptian columns are in the form of papyrus or lotus stalks, tied at intervals by bands, giving them a fluted appearance. The capitals of the columns mostly follow the form of the lotus, either open or closed. When open, the capital has an inverted bell-like shape. The lotus bud became conventionalized, that is, a balanced geometric design—which was used as a frieze or dado along temple walls or in tomb decorations.

It must be realized, of course, that the lotus has various colors. The white lotus was placed upon mummies. The lotus flower, upon which the god Horus is always shown seated, is the *sesbni*, meaning white lotus.

The lotus is mentioned in the oldest of the *Vedas*. It is there held to be an emblem of beauty to which the faces of the heroines are compared. In India, it appears on the oldest architectural monuments and as a design in sculpture. In the *Atharva-Veda*, the human heart is compared to the lotus. It is referred to elsewhere as "the flower born of the light of constellations."

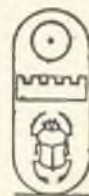
In the *Brahmanas*, the "lotus first appeared associated with the creator in cosmogonic myths." In fact, its relation to the divine birth and creation is most significant. The lotus is further conventionalized as a *seat* or pedestal upon which divinities are found seated or standing. The most striking example is that of the Hindu goddess *Laksmi*. She is always shown either seated or

standing on a lotus and holding a lotus flower in each hand. After Buddha became represented in sculpture, his image is continually given as seated cross-legged on a lotus seat, or he is shown standing on a lotus pedestal. The number of the petals vary from four to six. In this connection we must not omit mentioning the very famous sacred prayer of the Buddhists of Tibet, "*Om mani Padme Hum*" (Yea! O Jewel in the Lotus. Amen.)

To the ancient Aryans, the lotus symbolized superhuman or divine birth. We cannot help but see the similarity of the symbolism of the lotus flower in India and in Egypt. Though the Aryans, on their migration southward from European and Northern Asia into India, undoubtedly introduced the symbolism of the lotus to that land, I do not think it was endemic to them. Since the Aryans divided as an Indo-European people, some finally settling in what is now Iran, their contact with the great civilization of Egypt was inevitable. Just as the Arameans introduced into India a writing which became the Sanskrit language, so, in all probability, the symbolism of the lotus came to India from Egypt via the Aryans. We have noted how in Egypt the lotus was shown as a seat for the god Horus. Is it just a coincidence that it was likewise shown as a seat for the Indian and Hindu deities? Buddhism undoubtedly borrowed the symbolism from the Aryans.

The traditional Indian and Buddhist explanation of the glorious lotus flower is that it appears not to spring from the sordid earth but from the surface of the water and it is always unsullied and pure, no matter how impure the water. This symbolizes all first created objects arising from primordial chaos—confusion and darkness. In other words, from out the darkness came *light*, *beauty*, and *form*. No matter what one's environment, the spiritual truth latent in one's nature may blossom forth and remain uncontaminated if one turns toward the light.

As a symbol of divine birth, the lotus is the commonest symbol in Buddhism. It is always identified with the sun. Undoubtedly the same natural reason that was the cause of the Egyptians'



identifying the lotus with the sun caused the Buddhists to do so. The phenomenon of the sun suggested that, symbolically at least, it resided in the closed lotus flower in the underworld at night and was resurrected the next day. In *Mahayanist Buddhism* (the Buddhist interpretation of theism or a supreme god), there is a most important sacred scripture known as *Lotus of the True Law*. It is really a dramatic play concerning creation, much as is our Book of Genesis in the Old Testament.

As in Egypt, the influence of the lotus on the art of India has been considerable. In Tibetan literature there are references to the three lotus deities. "The lotus order of deities represents the deified principles of certain functions within ourselves." In other words, the lotus deities are but *esoteric* symbols of certain human capabilities. In the Dhammapada (Path of Law) there is a chapter on the symbolism of flowers and their relation to human virtues and frailties. There are, however, no particular references to the lotus.

The Lily

Much reference is made to the lily in ancient Egyptian literature. However, it would appear that the lily and lotus are synonymous, because often the same symbolism is attributed to both. We have seen that the lotus is the symbol of the god Nepher-Tem. But we find also the following, "the blessed one rises like Nepher-Tem, like a lily, at the nostrils of Ra. He appears on the horizon every day and the gods are purified by the sight of him." Elsewhere we noted that the lotus also was "at the nostrils of Ra." Budge, eminent Egyptologist, in referring to the symbolism of the lily, says, "lotus or lily," further indicating that they were used synonymously. The lily is also seen as growing out of streams and lakes with the figures of the four sons of Horus standing on the flower.

In "The Virgin of the World," a fragment of the lost Trismegistic treatise, entitled *The Sacred Book* and said to have its origin in ancient Egypt, we read, "I am the pure lily, carrying

forth from the Lily of Light. I am the source of illumination and channel breath of immortal beauty." This symbolizes, we note, spiritual life, beauty, and illumination. According to mythology, the white lily is fabled to have sprung from the milk of Hera, who was the wife of Zeus. Thus it was a symbol of *purity*.

The Zohar of the Hebrew Kabala speaks of the thirteen leaves which surround the lily as the thirteen attributes of God which encompass Israel. It likewise mentions that the five leaves of the rose are the first five words of the *shema* (short passages from the Pentateuch). The faces of the righteous are as a lily, we are told. Later Kabalists use the lily as a symbol of resurrection. The Hebrews held that, "as a lily withers in sunlight but blooms beneath the dew, so Israel withers away except as God becomes dew for her." A lily among them is likened to "Rebecca who remained pure amid evil surroundings." The passage in Psalms 130:1, "Out of the depths," is explained as an allusion to the lily-of-the-valley.

The symbolism of the lily has passed from the Jews to the Christians, and perhaps originally from the Egyptians, if the lotus and lily were held by the latter to be synonymous. The Angel of the Annunciation is conventionally represented as bearing lilies. Then, again, in Matthew 6:28, we find "Consider the lilies of the field, how they grow." This is interpreted to mean that Christ was alluding to the fact that no wealth or raiment can make man as beautiful as the real nature of the flowers of the field. The fleur-de-lis or the emblem of the lily of France, it has been contended, had its origin in the ancient crux ansata (Egyptian looped cross), the symbol of the duality of the forces of nature. The lily has likewise been used for centuries in the coats of arms of Spain and ancient Syria.

At least we must concur with Francis Bacon who said, "God Almighty first planted a garden and indeed it is the purest of human pleasures; it is the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiwork."



REMEMBER THE CONVENTION — July 6 to 9, 1947

his poem, "Thanatopsis," Bryant refers to the voice of nature, "She speaks a various language." The language referred to is the expression of nature, but just what is nature does not seem to be clearly defined by any poet, naturalist, or scientist. We use the word without considering any exact definition, but in its use probably each of us formulates in his own mind exactly what is meant. A process referred to as being natural is usually one with which we are familiar and not necessarily one which we completely understand. The expression of life in any form is natural, yet we do not know the full laws of life and we accept nature more or less as very conscious. The change of the sea-

it is manifest. A "various language," the poet tells us, depends primarily on the mood of the listener or of the observer. In this respect it may be ventured that the poet is a better psychologist than is the scientist, because the scientist must treat nature objectively, analyzing, and measuring nature's manifestation, while the poet, from the psychological point of view, makes the expression of nature dependent upon one's personal interpretation. To the poet, nature is as it is reflected by our personality. Generally speaking, nature is our interpretation of all the forces that operate about us. It includes every external force or activity that bears upon our individual lives.

The weather is an expression of nature with which we are forced to be very conscious. The change of the sea-



THE LANGUAGE OF NATURE

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Eliaz S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)



sons, caused by the revolving of the earth around the sun, the movement of the earth in day and night, the phases of the moon, and the natural expressions of spring, summer, fall, and winter are all a composite conception of the cycles of nature without which none of us can be in our day-to-day living. Nature itself, in this sense, is the result of the laws of the universe as they seem to enter into our lives. These laws are effects, not causes; they are an expression of the fundamental or absolute cause—an expression of God Himself.

Depending upon whether these laws operate in our favor or seem to impede or hinder our lives, we interpret nature as being cruel, benevolent, or mysterious. A sudden change in our lives brought about by a storm, an earthquake, or some other violent manifestation of nature seems to indicate that nature is cruel and unthinking of our rights or wishes and well-being. However, when we are considering the cruelty of nature, we are at the same time aware of the harvest, of the beauty of the seasons, of the fact that there are beautiful days to offset unfavorable ones; also, that there is an abundance in nature for food and satisfaction if we but avail ourselves of it. In the very manifestation of nature as both cruel and benevolent, we fail to understand this duality and nature itself becomes mysterious and its acts unexplainable manifestations. In both its adverse and helpful processes it acts in an unknowing way, and many of its manifestations, even the fundamental one of life itself, are unknown except as we perceive and interpret them.

Nature is greater than any one of these manifestations. Nature is not the embodiment of any one of these things; it is not cruel, benevolent, or mysteri-

ous. It is neither good nor evil, known or unknown. In its workings for or against us, we almost assign to it the traits of a personality. However, nature is impersonal. It is not cruel in its manifestations, so as to either help or impede us. It is not benevolent merely because we may want the bounty of its produce. It is completely aloof from the human consciousness, and while the Creator made nature manifest in order that man might use it, nature does not exist as a thinking thing to be of service to man or to impede him.

Again, we must think of the words of the poet, that the language of nature—that is, its manifestations—depends upon man's interpretation. Nature is neither good nor evil; it is as you or I react to its changes and varying conditions. It is therefore obvious why nature seems to be alternately cruel and benevolent, since it depends entirely upon how man interprets the many phases of its manifestations and how he injects his own personality into nature. One who has no beauty within cannot see the beauty of nature. One who has no evil within will not see or be burdened by its evil.

Man can try to interpret the language of nature, and in so doing will fulfill his God-given right to have nature serve him. Nature will remain impassive in its works. Only man will be able to use its various eccentricities. He can observe its manifestations and meditate upon their meanings, and, through his own contemplation upon the observable facts, arrive at a meaning by which his own philosophy of life will be influenced. Nature is but one channel through which man can come to know something of life, if not the final answer; and in so doing he comes closer to the understanding of self and God.



Elegancy is a good mien and address given to matter, be it proper, or by figurative speech: where the words are apt, and allusions very natural, certainly it has a moving grace; but it is too artificial for simplicity and oftentimes for truth. The danger is, lest it delude the weak; who, in such cases, may mistake the handmaid for the mistress, if not error for truth.

*The
Rosicrucian
Digest
June
1947*

From "Eloquence," by William Penn
In *Reflections and Maxims*, printed in 1807

ARCHITECT OF THE NEW AGE

(Continued from Page 170)

to finish that part. Certainly the model is more vast and high, than can possibly be imitated in all things; notwithstanding most things therein are within mens power to effect."

That the scope of endeavor of the Brotherhood of Solomon's House embraced the universe is indicated by its being called The College of the Six Days Work as well as by the words of the Father of Solomon's House regarding it: "The end of our foundation is the knowledge of causes, and secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible." The similarity of scope, interest, and manner of working between the Brotherhood of *The New Atlantis* and that of the Manifestoes is striking. This is further suggested in the Cave of Solomon's House and the Tomb of C. R. C. It is significantly reiterated by the fact that Paracelsus' works were said to be in C. R. C.'s Tomb before they were written, and by the fact that some unwritten books of the New Testament were likewise said to be in possession of the Brothers of Solomon's House. The identity of the two organizations is still further emphasized by the cherub seals used by the Brotherhood of Solomon's House and the signature of the *Fama*, "Under the shadow of thy wings, Jehovah." But perhaps most pointed of all is the statement that the Brothers of Solomon's House dwelt "in God's bosom, a land unknown." And the Brethren of the Rosy Cross had a temple or "building, although one hundred thousand people had very near seen and beheld the same, shall forever remain untouched, undestroyed, and hidden from the wicked world."

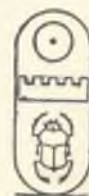
This last suggests a deeper vein of truth running more tellingly through the affairs of men than is ordinarily suspected. As A. E. Waite has written (*The True History of the Rosicrucians*): "Beneath the broad tide of human history there flowed the stealthy undercurrents of the secret societies, which frequently drown in the depths, the changes that take place on the surface."

Truth's Temple

The obscurity evident in the Manifestoes could thus be justified, and the link between them and *The New Atlantis* and *The Tempest* could be understood as having been purposely submerged. The fact that the whole matter of the Manifestoes was by many believed to be a hoax is of itself evidence that what was intended by them lay too deep and too far apart from the aims of the commonalty to be in the least degree appreciated. It never seems to occur to some minds that hidden treasures, either of the heart or head, have to be delved for and do not lie scattered where any casual passer-by may pick them up. Rather, in this field, only the spiritually awakened could read rightly the intent of such matter and follow its direction. Those who thought otherwise and were disappointed, consequently mistook their inability to make contact with the Order as ipso facto evidence that it did not exist and that therefore it must be a hoax. Today, in strangely similar ways, truth still has its temple, unseen and unsuspected, by the hundreds of thousands who pass it hourly. Thus it is that scientific literalists and unenlightened dogmatists have missed the import of these three pieces of writing, not alone in not educing the inner truth which each individually contains, but also in failing to discover the pattern which knits these writings together and shows them forth as parts of a genuine, esoteric tradition.

Esoteric Literature

It is to be remembered as altogether pertinent to this consideration that John Heydon issued *The New Atlantis* under the title *A Voyage to the Land of the Rosicrucians*, thus, for all time, identifying Bacon's work as truly Rosicrucian. It is equally of moment to note that the Royal Society of London, which came into existence around 1660, took its rise from the invisible Rosicrucians working at Temple House in Gorham-bury, and so aptly shadowed forth in *The New Atlantis*. That all of this is of a piece is abundantly evident when we turn to *The Tempest*, which has been aptly called Shakespeare's mysterious play.



It has been many times remarked as significant that the last Shakespearean effort should be so like, in setting and character, that of Francis Bacon's *New Atlantis*, which came toward the close of his career.

We must remember that Shakespeare's plays are not classics either because they are three hundred years old or because he wrote them. They are classics for the reason that they have stood the test of time as well as because they have something fundamental to tell. As Lena Ashwell writes of them in her book *Reflections from Shakespeare*, they "light up the deeps of human consciousness, revealing us to ourselves, warning us against evil, helping us to live, showing us heights attainable."

In *The Tempest* we see dramatized a beautiful allegory in which Ferdinand, a shipwrecked prince, is prepared for marriage with Miranda, the princess, under the benevolent guidance of Prospero. All of the elements of esoteric wisdom and foreknowledge associated both with the Brethren of Solomon's House and with those of the Rosy Cross, are present in this play and exhibited as existing for the benefit of man when man has prepared himself to make the proper use of them. This is immediately made plain in the play by letting Ferdinand represent the mind of man; Miranda, whose meaning is admirable or admiration, that wisdom or science which dwells in a secret unknown place; and Prospero, the higher forces which guide the mind of man to that secret wisdom.

Miranda, as we first discover her, beautiful and admirable, is nevertheless incomplete. Her true qualities are still dormant and unawakened and must remain so until the mind of man has been touched by her beauty and adds the complementary element which will manifest the perfect whole.

Prospero has brought Ferdinand to this mystic isle for further test and perfection: The mind of man must be taught many lessons and be well tried before it is even ready to know what it wants or to recognize that which is most admirable. So to Ferdinand is given the heavy task of menial labor, indicating that the senses of man must

be disciplined before they can be devoted to the highest ends of wisdom and science. But Prospero speeds the preparation and blesses the union of the mind of man with Divine Wisdom, showing all the forces of nature ready to celebrate such a marriage. It is only after the marriage has been accomplished, that is, after true learning has been restored to her rightful place in the mind of man, that Prospero breaks his staff and drowns his book. Here is a perfect example of the models which Bacon had promised to the world through his new method—models by which every man might find the way to truth so that the mind of man should no longer be filled with superstition and disputation; but by rightly interrogating, could become wedded to true wisdom and thus produce that which would glorify God and benefit his own estate.

Again, it has been suggested that *The Tempest* may be read as a kind of initiation by which mortals are passed through ceremonies and experiences which will fit them to be perfect mates for Divine Wisdom: thus, Prospero would stand as the Initiator; Miranda would still represent Divine Wisdom; Caliban, man's untamed and rebellious desires; and Ariel, the Master in charge.

In this initiation there are three planes or degrees: The first, that of temptation. Here, men are beguiled by their untamed desires (Caliban being a loose anagram for cannibal); they are led by Ariel into the mire, and approach Prospero's cave to murder the Divine Image in man, defile Wisdom—Miranda—and so rule the earth. In other words, they are bent on entering the Kingdom of Heaven by force. They put on hairy garments, symbolic of their descent into incarnation and are hunted by spiritual hounds. They represent those individuals who become arrested in their spiritual development, who fail to evolve spiritually, and in successive lifetimes lapse into the mire and are said in the language of spiritual science to be doomed to the Nirvana of annihilation.

The second degree shows us those mortals who have come out of the mire but are still lost in a wilderness mist.

They are cast onto a purgatorial isle and there undergo the ancient ritual test of famine, thirst, and loneliness. They are searching for the king's son, that is, for the lost Word, or for truth. They wrestle with their accusing consciences and are at last brought out of the mist, into the clear air, and to the very threshold of the Temple of the Holy Spirit.

The third degree is the story of the king's lost son. The mind of man is symbolically represented as having worked its way out of the confusing mist of disputation and false desire, even up to the summit of the mystic isle where Divine Wisdom can be recognized and claimed for its own.

Unified Viewpoint

All of Shakespeare's plays, with their deep esoteric import, bespeak not only the unified viewpoint of Bacon and Shakespeare but sound esoteric depths as well. They direct the thought immediately to the mystery schools of

ancient times from which these fundamental teachings have been handed down. Rob them of their inner core of esoteric matter and you take from them that which constitutes their greatness. Each bears clear-cut marks of a single design, and continuous study of them enforces the conclusion that they were part of one great purpose which was ethical, educational, and spiritual in nature. Further, that their author sought to justify the ways of God to man, that there was a perfect order and purpose in the world, that a true Brotherhood did exist in God's bosom, a land unknown; that deity was a fact and immortality no illusion.

As yet we know no more of Shakespeare than we know of Francis Bacon. Both worked as God works, and when we have rightly assessed the worth of one, we shall know the true value of the other. We shall then, in truth, be Adepts of the Mystic Way, and we shall hold the key to the understanding of the eternal verities of life.



THOUGHT

There was no sound in the beginning—for there was no one to hear—just thought pervading all—creating and thinking.

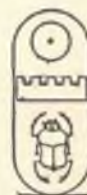
Everything is in our mind; it will be and always has been. All we need do is to turn ourselves to this mind and find the answer to everything in the world. Since God *thought* and conceived humanity, the creation of all thought is in our minds.

—Colombe Edythe Marchant Smith
From *The Dove*—Vol. 2, No. 2

EGYPT'S YESTERDAY AND TODAY

In ancient times the land of Egypt was the site of an advanced civilization; today it is becoming the crossroads of the modern world. A study of its history and knowledge from the past to the present is not only an intriguing story, but a means of gaining useful knowledge of the story of the human race as well. Particularly to Rosicrucians is Egypt's history of interest. The rituals and traditions of Rosicrucians, based upon the knowledge of the ancient civilization of Egypt, give us a direct association. The Rosicrucian Supply Bureau carries the following authoritative books on Egypt, its people, and its story through the ages. Any or all of these books should be in your library. These may be ordered at the prices indicated, postpaid.

<i>The History of Egypt</i> , by James Breasted.....	\$7.50
One of the most complete and authoritative single volumes on the history of Egypt available today.	
<i>When Egypt Ruled the East</i>	\$4.00
By Georg Steindorff & Keith C. Seele	
<i>The Dawn of Conscience</i>	\$3.00
By James Breasted	





Physical Weakness No Aid to Spirituality

By DR. H. SPENCER LEWIS, F.R.C.

(From *The Mystic Triangle*, October, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IT WOULD hardly seem necessary to state these facts, and certainly unnecessary to prepare an article on this subject, for it seems only logical to believe that normal health and soundness of the body are vital to any form of development that makes man more nearly approach the ideal that God had in mind when He created him.

It is undoubtedly true that God created man in His spiritual likeness and not in any physical likeness. But it is also true that God had in mind, and created, the greatest of all miracles when He created the physical body to surround and clothe the spiritual being within. "Wonderfully and fearfully" are we made in the physical sense, and the laws of God as expressed by Nature have provided for every essential for maintaining normality in every physical body that is not abused. The manner in which blood rushes to a wound accompanied by other chemical agencies which coagulate at the wound and close it to prevent the entrance of foreign matter and the unnecessary loss of blood, while other elements start a process of creating new tissue to heal the wound, is but one of the many complicated and marvelous systems used by nature under the direction of the Divine

Mind to preserve the normal condition of the body and keep it at a high standard of usefulness.

To believe that the physical body should be weakened in its existing standard or broken down in its relatively important place in the scheme of things is to belittle these wonderful processes of reconstruction and to deny the omnipotent wisdom of the Creator.

But we find in much of the modern occult and mystical literature of today the inference and often the direct statement that until the seeker for light and illumination breaks down the vitality and physical prowess of the body, spiritual development and advancement are impossible! This is expressed in one form by those who insist that the seeker and the student should eat only a vegetarian diet and ignore meat in any form, because meat adds too much strength to the physical body while vegetables will just sufficiently nourish the body to a degree necessary for the maintenance of life. We find the same idea expressed by others who state that long periods of fasting and even of physical suffering for the want of food will give the spiritual part of Man a greater opportunity to function. . . .

It is true that the more the spiritual side of our nature develops, or in other words the more developed we become, mystics in the true meaning of this

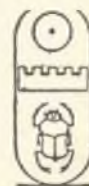
*The
Rosicrucian
Digest
June
1947*

word, the more sensitive we become to impressions from both the Cosmic and mundane worlds. Such supersensitive-ness becomes a vital factor in our daily lives and has a considerable bearing upon our poise and peace of mind. Of course, the effect will manifest itself in a greater sensitiveness of the physical mind and physical body to objective impressions and we find the truly developed mystic crying in agony at the suffering of mankind and the evils of the world one moment, and the next moment revelling in the greatest of joy and happiness over the good and beautiful things of life. Because, the truly developed mystic lives as no one else lives! His life is full! And every moment of consciousness is charged with the vibrations of the fullness of life. Sad at times and extremely joyous at other times, quiet and receptive one moment, enthusiastic and active the next. This, truly, is living!

To say that such spiritual development with the attendant changes in the consciousness of the physical body is disharmony or that spiritual illumination and development brings disharmony to the physical body is to wrongly state a fact or falsely misstate a law. Only when the physical body and the objective mind as related organizations are functioning in harmony can a person be truly sensitive to the impressions of the physical world. God gave us eyes with which to see and ears with which to hear, and a sensitive nervous system with which to feel, and highly developed organs with which to smell and taste. They were given to us and are maintained within our bodies for the purpose of acquainting us with those vibratory emanations which the physical world casts upon our environment. The shutting off of one of these avenues of physical reception constitutes a breaking down of the standard of normality which God ordained for Man. The more healthy and normal the physical body and its attributes the more completely is man receptive to all the vibrations of life; and, is it illogical to believe that the inner man, the psychic self, will function more completely and more naturally if the outer man is normal and sound?

Our experience with the true Rosicrucian work has been that the physical body of our advanced and advancing students has become more and more normal and vital as the various centers of spiritual attunement have been awakened and the psychic self more fully developed. In this regard our work has been a grand testimonial to the fact that spiritual growth leads to more abundant life, physically and mentally, and that one is not independent of the other. Please note that throughout the paragraphs of this article reference is made to *normality of health* and soundness of body. This does not mean over-eating or under-eating. It does not mean building up a strong muscular body like unto the muscular automatons that we see on the stage performing feats of physical prowess, nor does it mean reducing the physical body to an ethereal sylphlike form to which nothing need be added but wings to make it leave the earth and float in the clouds. Nor do we refer to any of the many fanatical and extreme methods of eating, drinking, exercising, sleeping, and thinking. When we carry our search for truth to such an extreme that we sacrifice the essentials of normal living and become fanatics in study and practice, then we weaken the normal standard of the physical body; and, when we carry our desire for physical perfection to such an extreme that we sacrifice the development of our intellect and our spiritual unfoldment, then we weaken our spiritual relationship with the Cosmic and become more of a beast than the one who has retained all of his spiritual nature but over-emphasized his physical powers.

Saneness in all things is the fundamental law of life with the Rosicrucians. If, individually, the student finds that the eating of meat enriches his blood too greatly and that a vegetarian diet for occasional periods is more consistent with the chemical processes of his body, then he is indeed a fool to ignore this fact and as a matter of principle refuse to become a periodic vegetarian. Or, if the individual student finds that because of the nature of his physical activities during the day and the resulting effect upon the digestion of his food, he should occasionally fast



for a few days then he would be foolish to ignore this fact because of its resemblance to principles set forth by certain systems of living. But because one finds these things true in one's own case is not sufficient warrant for the sudden determination to become a reformer and preach and advocate that everyone else should do these things. Science has not yet found any one diet that is adaptable to and beneficial for every human being, nor has the mind of man ever been able to conceive of one formula of thinking or one line of mental action that is comprehensible and applicable to and for all of mankind. We must pursue our individual paths and our individual modes to meet our individual requirements in eating, resting, thinking, and doing. This calls for tolerance on the part of those who analyze their own requirements.

The teachings of the AMORC emphasize in every grade of its course of study and with every example possible of illustration and application the law of saneness. Even in regard to therapeutics the teachings of AMORC are distinctive for their human broadness and liberal tolerance. While the AMORC does teach many methods for the prevention of most diseases and the maintenance of normal health, and also gives each member a true system for the restoration of harmony and health in the body by removing the cause of inharmony in most cases, it does not lean so heavily toward the metaphysical that it ignores the other dependable and worthy means used by various systems of therapeutics. Christian Science as a religion and as a philosophical system has done a wonderful work in this world by educating the awakening masses to the danger of needless medical drugging and has also pointed out very clearly the benefit of thinking properly in regard to health

and disease; but the Rosicrucians hold that not all principles which are true in a general way are true specifically in every way. Because the over-use and occasional mis-use of medicine is found injurious is no reason to condemn the entire practice of medicine as a therapeutic system. And because the mind of man is capable of controlling and directing some of the functionings of the human body at any time or all of them at some times is no reason to believe that by the use of the mind and its powers everything in and about the physical body can always be controlled by the mind. The Rosicrucians thoroughly believe and understand the principle that "If thou hast a thorn in thine side, pluck it out!" and if there is a splinter in the finger or a gallstone in the gall sack, each of these should be removed by proper physical processes as any foreign matter would be removed from any part of an organization of any kind. Mind alone will not do it and the greatest Master of all Masters used both physical and mental processes in performing His miracles.

We are, indeed, happy that we find in our work such beautiful consistency, such saneness and such tolerance. To be a true Rosicrucian is to be healthy, normal, Spiritual, Divine, strong in physical abilities, rational in mental processes, magnetic in personality, cultured in the ethical laws and principles, religious in the universal mind, tolerant in our thoughts, considerate in our desires, willing and unselfish in our ability to do, and, with all, laughing, crying, joyous, and sad, smiling and weeping, seeing and knowing, and always sympathetic with understanding. The blessings of the world are our privileges and we attract to ourselves that which we would share the most, namely, the material as well as the spiritual riches of the Universe.



*The
Rosicrucian
Digest
June
1947*

The word *Magi* is interesting to analyze; it is associated with maja-mirror, and we find magus, magia, magie, image, imagination, and so forth, as related. In modern mysticism we have the "Eternal Mirror of Wonders"—the Virgin Sophia, bringing forth yet even a virgin; the analogue and prototype of the Virgin Mary, reflecting or giving forth in manifestation what is hidden within.

—From *The Triangle*, October, 1923.



SANCTUM MUSINGS

HEALTH OF MIND AND BODY

By THOR KIIMALEHTO, Sovereign Grand Master



HEALTH is a prime requisite. It is difficult to be happy or successful without health. Health is equally necessary for advancement on the Path. Reading, concentration, study, meditation, experimentation, and service—all demand vitality and health. A healthy body is a fit and ready instrument for the work of the soul. The fact that health of body and mind are linked is well known today. There is much useful information available that needs to become part of the daily living habits of the average individual. People today understand the value of fresh air, exercise, sun baths, and diet. The various cults have popularized healing through prayer and affirmations. Several magazines now on the market deal with physical and mental health. The public is far more health-conscious than it was a generation ago. The people are aware, too, that health is not merely a matter of chance or a gift from heaven, but that it is dependent on such factors as heredity, environment, right-living habits, including mental and emotional control, and a normal life-pattern.

It is difficult for a child that is born from weak, undernourished, and diseased parents to have excellent

health. It is difficult for him to grow up with good health habits and a robust constitution if his parents cannot afford to provide proper nourishment, or are too indolent or ignorant to establish good health habits. The children of poverty stricken areas can be immediately recognized. They suffer from rickets and anemia; they are undersized and of low resistance.

It is difficult for young people to remain healthy, physically and mentally, if they are unable to find congenial work or marry at the proper age. A nervous breakdown may result from work totally unsuited to a person's physique, temperament, talents, and natural tempo, or from an unhappy love affair or an unhappy marriage. It is not easy for a man to keep well and normal if he cannot find work or if he has no security for his family. It is equally a problem for a woman to keep healthy and normal if she has difficult confinements, or if she has to rear children in poverty, and if she has no opportunity for relief or relaxation from the drab routine of perpetual household duties.

These are the problems of life today. They are rooted in the very fabric of our social and economic system. Life has become extremely complicated owing to the high tempo in which we live. Mental ailments have increased four



hundred per cent. Sanitariums for mental disorders have multiplied. Hospitals maintain neurological departments where genuine remedial work is attempted. Applied psychology, psychoanalysis, and psychiatry are doing wonderful service.

It is of no use to upbraid people for lack of stamina or lack of courage or resourcefulness. It is of no use to dismiss failures with the statement, "The fittest survive." Widespread nervousness, increasing suicides, deaths in childbirth, infant mortality, sex perversion, the inability to meet the demands of modern industry, the tempo of modern life, and the demands of marriage must be considered not only as individual but also as national problems.

Hygiene

There is a proper hygiene for every period of life: for the infant, the school child, the adolescent, the mature man or woman, the husband and wife, and the elderly people. This knowledge is of supreme importance, and should be compulsory for every human being in the country. Of course, many people are rugged enough to survive any kind of untoward condition. But mercy and compassion forbid our taking them as a standard. Do we believe that we are all children of one Divine Father? Do we ask the question of Cain, "Am I my brother's keeper?" Or, do we believe that we should help one another, take the human element into consideration, and temper the wind to the shorn lamb?

While there is a certain amount of physical education, health instruction, and hygiene in the schools, it is far from adequate. Good work has been done in clinics specializing in prenatal care and the care of infants. Many of these problems arise from poverty. Similar work is needed for other age groups. I asked an intelligent mother, whose boy had been operated on for appendicitis, "Is your son constipated?" She replied, "How should I know? I wouldn't ask him such a question." As long as ignorance is esteemed a social virtue and a mark of refinement, so long will prevail social evils that could be remedied by a few sensible instructions.

It is said that a man cannot last more than ten years in a modern high-powered factory with an assembly line. After that, he is thrown on the scrap heap to build his life anew as best he can. A woman, whose husband works in a well-known automobile plant, told me that the men at the end of the day are so exhausted, physically and mentally, that they cannot hold a cigarette; their hands are too unsteady. I have seen men and women lose interest in life because of unbearable working conditions, prolonged engagements, and unhappy marriages.

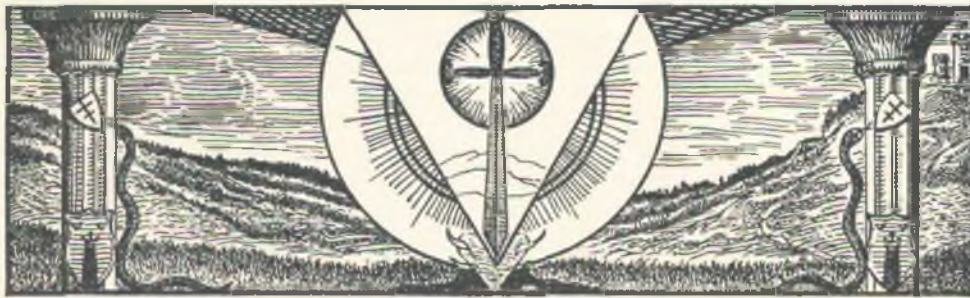
Physical and mental health are linked. They in turn are frequently dependent upon the environment and economic and social conditions. For most people relief can come only through the improvement of these conditions, through systematic education in the public schools, and through nationwide health campaigns.

Medical Profession

The medical profession must bear part of the responsibility. Its outlook is too narrowly scientific. Despite progressive individuals here and there, physicians have not been leaders in public welfare. The story of Paracelsus is typical of that of the innovator in any sphere of activity. The first men to advocate diet, like McCann in New York City, were stoned. The men who popularized physical culture, like Bernarr Macfadden, were considered charlatans. Psychoanalysis had a hard struggle for recognition. The positive results shown by psychologists, vocational guidance experts, and spiritual healers were for a long time ridiculed by medical doctors. In many states physicians refuse to recognize naturopathic and chiropractic physicians.

The medical profession must meet the reproach of the future in sponsoring the widespread use of serums, vaccinations, and operations. The economic system is partly at fault. An extra unnecessary visit or treatment or injection will enable a physician to keep a maid or buy a car. The manufacture of serums and vaccines is lucrative. It is a constant temptation to the young physician who knows that it is really

(Continued on Page 189)



So You Want Peace

By SOPHIA ORMOND



o you want peace! Challenge a dozen or a hundred of your intimate friends or neighbors with that statement and the response would be an immediate and positive assertion: "Of course, we all want peace."

However, as soon as we begin to investigate a little further to learn just what kind of peace is desired, for whom we want such peace, how long we hope it may endure, what kind of sacrifices are we willing to make for the kind of peace we want, and who shall initiate the movement, we find that opinions are very divergent and uncertain. After some long, biased, and illogical discussions we are apt to conclude that the concept for a peaceful society, operating for the benefit of all, is clearly attained by very few people and only vaguely and uncertainly by many more.

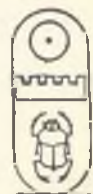
Those who would hold out for a peaceful society, and militate with confidence and enthusiasm against wars, are regarded as theorists and day-dreamers. Individuals who regard themselves as practical people, even those who have just returned from the devastations of recent wars, believe it to be a far-off ideal. There is no real faith in the goodness and godliness of men all over the world. There is no hope that individuals and nations as members of one society could cease their predatory habits and become peaceful co-workers. There is little

confidence that great nations will learn to negotiate peacefully with other nations. There is no great conviction that the influence of one person or of a small group, adopting the principles of brotherly love, could promote world-wide peace to any great extent.

Is Yours a Positive Philosophy?

Many groups and organizations include thousands of individuals working for peace. Largely, their activities are very indirect and, while they are worthy contributions, many of the individuals who participate in the work have no very clear idea as to how beneficial such constructive attitudes are. By far the largest number of our citizens have no real philosophy, for either achieving a world-wide peace or for having the faith that such a peace would be practical. What if we were ready to declare against war, to militate against sending the best of our civilization into battle, to cease the manufacture of armaments . . . what of the rest of the world? "Remember Pearl Harbor!" So runs the argument.

There are those who hope for peace but do not believe that a solution to our present problems is possible. They do not believe in the sufficiency of resources in the world to provide a reasonable standard of living for the majority. Therefore, they say, "we must always be prepared to fight for raw materials and scarce articles to protect our own standard against the invasion of foreign products produced by cheap labor."



There are also those who declare ardently that they desire a complete change, an everlasting peace which will take all hazard, all insecurity, and most of the responsibility out of life. They would like a smoothly operated world and a society where all their wants could be quickly gratified. In such a world they could return to the carefree days of another age, having no need to be disturbed with thoughts about the underpaid or the underprivileged.

But would not such a world be one of regression rather than progression? When people refuse to take the responsibilities which we must assume as citizens of a great country engaged in the great experiment of democracy, they obstruct the progress of a world seeking to attain an effective brotherhood.

"The stagnant pool abides in peace . . . corruption dwells in every drop," we are told; and also, "The living waters always leap and skip about like lambs in spring." Emmanuel Kant, the great philosopher, said practically the same thing, only two hundred years ago: "Man wishes concord, but nature knows better what is good for his species, and she wills discord, in order that man may be impelled to a new exertion of his powers, and to the further development of his natural capacities."

The struggle for existence is not altogether evil. Nevertheless, the struggle must be regulated by laws, restrictions must be enforced, limitations must be put on the powerful and the ruthless, so that they will not crush the timid, the weak, and the helpless.

***Peace, like Happiness,
Must be Earned***

We see from the above expressions of truth that peace must be gained by overcoming antagonisms. What we need first of all is faith in world peace, or personal peace, as being desirable and attainable. However, those who hope to attain it through prayer alone, or through legislation alone, or through the efforts of the other fellow, will find that none of these can suspend the natural laws that hold for all experience. We need a positive philosophy

which not so much absolves us from all difficulty, controversy, and responsibility, as one which will serve as a bulwark against the changing values in our present shifting culture.

Some years ago a Moderator on a radio program, when asked to suggest a little motto or a prayer, gave this: "Oh, Lord, revive Thy church, *beginning with me*." So it will always be with our individual peace as well as a world peace. It must begin with ourselves. The way to such universal peace and contentment is beautifully told by Confucius in his *Great Learning* in which he expresses himself somewhat as follows:

The ancients, when they wished to exemplify their most illustrious virtues throughout the empire, first put their states in order.

Before putting their states in order, they regulated their families.

Before regulating their families, they cultivated their own selves.

Before cultivating their own selves, they rectified their purposes.

Before rectifying their purposes, they sought to think sincerely.

Before thinking sincerely, they extended their knowledge as widely as possible. This they did by carefully investigating things.

By investigating things, their knowledge became complete.

When their knowledge was complete, their thoughts were sincere.

When their thoughts were sincere, their purposes were rectified.

When their purposes were rectified, they became cultivated.

When they themselves became cultivated, they regulated their families.

When their families were regulated, their states were rightly governed.

When their states were rightly governed, there was peace and tranquillity throughout the whole empire.

This brings us back again to the cultivation of the self. To have peace and tranquillity throughout the world, the beginning must be made with *you* and *me*. We who have the privilege of being enrolled in the Rosicrucian Order have constant access to the means of

self-cultivation. We not only learn, through the monographs and other means, of ways by which we may increase our knowledge, rectify our purposes, and become sincere in our thoughts, but we also have the experience of being a part of the brotherhood. In this sacred communion we can be

sure of sharing only such vibrations as will lead to individual peace and tranquillity, and at the same time we can be a part of the force which will bring ultimate victory over discord in this world and lead to the larger peace which humanity hoped for even in ages past.

HEALTH OF MIND AND BODY

(Continued from Page 186)

no short cut to health. The medical profession must learn to be open-minded, to investigate different types of treatment, and to realize that prevention is more important than cure. Instead of considering all these different therapeutic systems as rivals, *it should absorb their methods*. The medical profession should realize that every method may be useful. No one method has proved universal or infallible. It must be admitted that physicians are beginning to recognize the social and economic causes of maladjustment and of physical and mental disease. They are also beginning to recognize the importance of hobbies, of vocational guidance, and of a philosophy of living. They must also recognize spiritual and emotional causes, and learn that the primary function of the physician of the future must be to teach people how to maintain health, and to cooperate with all agencies of public welfare.

Character

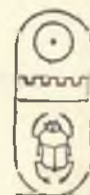
There is another aspect to the problem of health. We do not want to train healthy bodies alone without conscience or scruples or character. We do not want our children to be healthy brutes, or barbarians. If a choice must be made, a beautiful soul is more important than a healthy body. Many, it is true, have risen above physical infirmities and have accomplished a great work in the world. Beethoven was deaf when he wrote his greatest masterpieces. Robert Louis Stevenson wrote some of his gayest tales while lying on a bed of pain. On the whole, however, the great thinkers, workers, and doers of the world have been men of superb health and vitality, of mental and physical control and balance. Jesus was a man of superb health and vital-

ity. Paul was a man of excellent health. He traveled extensively and preached widely. It would have been impossible for men in poor health to do the traveling and preaching that Paul did. Plato, Socrates, Aristotle, Raphael, Michelangelo, Leonardo da Vinci, Sir Francis Bacon, Benjamin Franklin, Cagliostro, and Paracelsus all were men who worked steadily, unhampered by sick days or sick spells.

If we are in good health, we want to know how to remain well and prevent illness. We want to learn how to help other people. If we are ill, we want to understand the causes and learn how to get well. If we suffer from an incurable condition, we must learn to adjust ourselves to it and to transmute it into a blessing. Through the Rosicrucian teachings we learn to counteract many of the unfavorable conditions of modern life.

Harmony

From the point of view of occultism, health is a state of harmony. The body is the instrument of the soul for work on earth. When the human being is wholly dedicated to the work of God, to be a helper and a worker in the world, he becomes a channel for divine forces. His health, thereupon, improves, and his vitality is increased. In fact, he is able to work almost incessantly because work and recreation become one; his recognition consists in turning from one activity to another. His work gives him great joy because he knows intuitively that it is his work, and that it is needed, and that the Cosmic forces sustain him in the task. If illness still appears, then the cause is karmic. Through illness, body and soul are purified, bad karma is worked out, and the soul is strengthened.



In the meanwhile, until this consummation is achieved, the Rosicrucian student takes the sensible view that the human being is dual, both body and soul, and the needs for each must be considered. The body is a sacred temple, every part expressing divine wisdom and indispensability. It is as much an expression of spiritual principles and occult forces as is the soul. The Rosicrucian student attempts to lead a normal, well-balanced life. He realizes the importance of fresh air, sunshine, exercise, sleep, and diet. We breathe in *nous* as well as oxygen. In the sunshine we receive not only the vibrations of the physical Sun but also the higher vibrations of the spiritual Sun. Through observation and experimentation, the normal individual can discover the kind of foods that agree with him, and just what intervals between meals are most satisfactory.

Karmic Causes

As for karmic causes, we know that certain conditions precipitated in a pre-

vious incarnation must be worked out in our present incarnation. We must work through in a short period of time what would take the average person several incarnations. Such conditions must be patiently and cheerfully endured. Through these conditions much information, experience, and wisdom are gained. When the hour strikes, the way opens and a remedy is found. One never knows when that hour will strike. Therefore, take courage—keep trying. As Plato said, “the best physician is he who has himself been ill.” It is difficult for a person who has never been ill to sympathize with weakness, or inadequacy, or illness, or maladjustment. The great teachers tell us that we can help the cause of evolution with our thoughts and emotions even if we cannot lift a finger or take a step. Then again, one never knows when a miracle may happen, when perfect healing comes so that God and His works may be glorified.

Dietetics for the Body and Mind

By LOUIS M. RICCARDI, F.R.C.



ood to nourish the mind should be just as carefully selected as is the food to nourish the body. For just as the necessary food elements are essential to the physical body so are ideas essential to the mind. Man has been

given the ability to preserve the ideas and thoughts of our greatest thinkers and out of this accumulation of ideas and thoughts our arts, sciences, and philosophies have been organized.

In science, philosophy, and the arts, one can find the most solid and substantial foods for the mind. Man is able to select his menus according to what he wishes to become. Always the goal of life must be kept in view. The boxer and the athlete have their own special diet to make their bodies strong and just so our intellectuals choose their mental food to strengthen their minds. For example, the man who after graduation buries his diploma in the bottom of the trunk and thereafter indulges ex-

clusively in reading newspapers and cheap magazines will never acquire mind power and the strength required for success in the strife of life; whereas the man who selects science and philosophy will gain strength of mind and intellect, for that is the food charged with vitality for his mind.

We talk about vitamins, minerals, carbohydrates, or proteins being necessary for the building of a strong physical body! What about vital and dynamic ideas that will energize and build a powerful mind, such as is necessary for the mastery of life?

When a man feeds on unwholesome foods, he accumulates poisons in his body; in the same manner ideas derived from worthless reading matter may pollute his mind. Just as certain foods result in a high grade of vitality for the body, so certain sources of higher learning are designed to nourish the spirituality of the mind. The schools of ancient wisdom are such sources.



Temple Echoes

By PLATONICUS, F.R.C.



DURING recent months the author of this column has been privileged to contribute articles to the *New York Rosae Crucis*, bulletin of the New York City Lodge of AMORC. In the belief that some of these articles will be of interest to the thousands of readers of our *Digest*, a selected number have been slightly revised and are presented herewith.

* * *

DIVINE MAGIC: The operational phase of mysticism has always included the invocation of spiritual forces for higher purposes. Many of our earlier Brothers were extremely skilled in *ceremonial magic*, and could invoke at will wondrous power in a properly conditioned Temple.

Rosicrucianism includes, in its higher reaches, what was known in the ancient world as *Divine Magic*. This kind of magic has nothing to do with sleight-of-hand or mere prestidigitation. It is the direction and control *through consciousness and will* of the nobler forces and subtler energies of the Cosmos.

Everything hinges upon the consciousness of the Magus, or magical operator. His motive must be pure and unselfish, as in Divine healing. The will must be firm, to exclude irrelevant thoughts or undesired forces.

The advancing Rosicrucian student slowly and subtly acquires magical power. Consciousness at times is lifted

to incomparable heights, to glimpses of the ineffable Reality motivating this lesser world of shadows. Intuitions come, often unsought; thoughts become things; the pure will becomes creative with forms, ideas, designs, and greater purposes.

Jesus was a Magus par excellence. After studying and teaching in Persia, India, and Greece, He "graduated" in the Egyptian schools of White Magic. Unhappily, the churches bearing His name today have lost in great measure their magical power, and the lore of the Magi is given to the modern world by the secret Brotherhoods, notably that of the Rosy Cross.

What greater gift could the Order bestow upon its members as a reward for perseverance in study and application, loyalty to its idealism and service to mankind, than the spiritual powers of Divine Magic? Let us search the depths of our hearts during profound meditation, to self-determine our worthiness, and as power is received let us radiate it forth for the benefit and healing of our fellows, and to the Glory of the Highest!

* * *

THE BOOK OF LIFE: "I seldom frequent the libraries," wrote the Rosicrucian mystic Louis Claude de Saint-Martin to a spiritual friend nearly two centuries ago. Although one of the most intelligent and learned men of his time, Saint-Martin tired of books, however wise, and sought the mysteries of life within his own being. He sur-



rendered himself to hours of deepest meditation, from which evolved his illumination and exceptional stature as a mystic.

Every thinking person loves books. They are like true friends to enjoy or consult when we wish. But the mystical aspirant must learn to read well in the Book of Life and the Book of Nature—likewise in the Book of Man. Enigmatically, these wondrous books are all *within*, and as we learn to read and observe within we note impressive correspondences with the world without.

Socrates had learned this truth when he advised his students, "Know Thyself," for with progressive self-knowledge we know more than is written in all the books of this world. Such knowledge is direct, immediate, satisfying, inspiring, and timeless. Surely the Akashic Records stem from this same fount of Divine omniscience.

Our Rosicrucian development gradually opens and turns the pages of all these Books. We are like children, going to school and learning to read all over again. Having learned to read these Celestial Volumes, there is little more we can desire, for to know Them is to encompass the sweetness, beauty, and love of life.

* * *

LIFE'S PURPOSE: Life is a quest for values, for larger meanings and purposes. The measure of a soul-personality is the supreme values for which it strives in an incarnation. For the majority of men the ample satisfaction of creaturely wants seems to be sufficient. Value for such individuals lies in the gratification of normal appetites, in the pursuit of pleasure for its own good and the avoidance of pain whenever possible.

There are so many others, though, for whom the daily providing of life's physical (and intellectual) necessities is not sufficient. Essential as is the task of caring for the body and its prime needs, there is still a larger end which is always coming into view.

This supreme purpose of life is to know more of the Divine Order of things, and one's personal relationship to it. Aldous Huxley, gifted English thinker, in his latest work describes

this as the "perennial philosophy," which recognizes that there is a spiritual Reality underlying the universe, that this Reality is akin to and even identical with the Soul of man, and that the final end of human life is to gain knowledge of this immanent and yet transcendent Ground of all Being.

These ideas are not new to us as Rosicrucians. We know that we are, above all, spiritual beings temporarily exiled in a world of form and material existence. We have chosen to bear the Karma of materiality, and through many incarnations of suffering and mortal experience we will regain our anterior spiritual rights.

Spiritual knowledge through *experience*, not acceptance of dogma on faith, is life's highest purpose. When we release the higher perceptive faculties of our natures we then truly live. Sense life, as Plato taught, is at best a toying with shadows of the Original. At its worst it is a groping in utter darkness, with pain, suffering, and remorse as the principal daily fare.

Not only are we to strive for increasing realization of this superior Ground of all existence, but we may aspire to a final, ultimate union with it. It is our Home, whence we strayed forth, so to speak, long ago, and the whole meaning of man's lamentable history since then may be summed up in four words: The Long Way Home!

* * *

DEATH: Socrates, our ancient Brother, was sometimes chided by his companions for his frequent references to death. The sage's reply was to the effect that death was for him the portal to a realm whence stemmed the supreme values, the true reality of his being. Of all men, he declared, the mystical philosopher should have the least fear of death—in fact, should welcome it at the proper time as a release to a higher status of consciousness with whose delights he had not been unfamiliar even during the limitations of mortal life.

Wonderful, happy, and joyous as this earthly life can be, it is never perfect. Tragedy, pain, disappointment, suffering, and cruel disillusionment stalk their way like spectres through the halls of human experience. There

is an eternal paradox to living: men dream sublime dreams and hope for marvelous things, but seldom is everything granted. Humanity's hope is crucified—though not extinguished—in every generation by the fires of life experience.

Undoubtedly, if this life were perfect we would never aspire to a higher state of existence. What interest would there be in an immaterial Cosmic Realm if earth gratified our every whim and deep-seated longing? Why should mortals reach out for God-consciousness if materialism were everywhere satisfactory?

Our loved ones pass away. We make serious errors that cannot be rectified in this life. Opportunities are lost. How hopeless it would all seem without the realization of an afterlife, another chance, and a final state of blessedness with God toward which we painfully work our way!

Death, you are no real enemy. We have met you many times before. Beyond the mysterious portal which you guard is the perfect land, the just and loving realm of the Infinite Being whom we now sense so imperfectly through the intimations of our hearts.

When the hour strikes, come. We shall meet you willingly, serene in the knowledge that we shall have another opportunity to learn and evolve, and that far in the future all creatures and beings will dwell consciously forever in the loving Oneness of God.

* * *

HAPPINESS: A noted educator stated some years ago that happiness is the positive accompaniment of active growth. As Rosicrucians we would elaborate this definition to include *spiritual* growth, the progressive unfoldment of the full potentialities of the soul-personality within.

The modern world seems to be pleasure-bent. Media of amusement and entertainment vie with each other in strenuous efforts to provide new thrills and sensations, exotic titillations of the public consciousness. However, this is nothing really new. Centuries ago the Greeks called this approach to life *hedonism*, the doctrine that pleasure is the highest good of life and the only true source of happiness.

The profane world all too easily interprets this hedonistic doctrine in terms of sensual pleasures, the maximum gratification of natural appetites. This leads readily to various aspects of degeneracy, moral flabbiness, and the general decay of character.

From the mystical point of view the greatest source of happiness in earthly life is that of Cosmic attunement, and the performance of a personal mission in consonance with Divine Will. All sensual pleasures fade into triviality when contrasted with the least degree of *Cosmic Consciousness*. Happiness is, after all, a state of mind, and what mental states can be compared with those resulting from an increasing oneness with the Cosmic?

We can thus understand how saints, adepts, and mystical figures of the past have endured all forms of physical discomfort, deprivation, even torture and death, *with supreme happiness*, for they were deeply conscious of their divine union. Their felicity lay in knowing the Will of God for them, and in performing it.

The increasing unhappiness and mental abnormalities of modern men reveal the barrenness of the sensualist, the materialistic approach to life. There are even more difficult trials ahead. We Rosicrucians are privileged to find our happiness forever in the one source which no mortal can take from us—personal Cosmic contact, the deep realization of the infinite love and wisdom of God within.

* * *

A MOMENT OF RITUAL: A soft blue-violet light pervaded the Temple of the Lodge. More than a hundred of us stood silently, reverently, with our hands folded across our hearts in the ancient Essenian salutation. Seemingly from nowhere came the mystical strains of *The Eternal Secret*, that enchanting melody which transports one subjectively to the stately processions of Colombes, Magi, and Hierophants of the early Mystery Brotherhoods of Egypt.

Slowly the Colombe, the symbolic Dove of the Lodge, entered, garbed in pure white and bearing the censer. Gracefully, in time with the music, she



walked to each of the stations and wafted the incense to the nostrils and consciousness of all the Brethren. Then entered the Master, moving slowly and in stately fashion to the symbolic East, whence radiates the Light of the Lodge.

As the ritual proceeded, the Master directed our attention to the Shekinah, that holy place in the center of all Rosicrucian Temples, which represents the Presence of God and the concentration of spiritual power. Upon the triangular Shekinah rested three tapers, the trinity of luminaries, symbolic of perfect creation and harmonious manifestation.

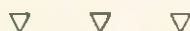
As the Colombe lighted these three tapers their soft glow was reflected in the eyes of all the Fratres and Sorores as they gazed pensively toward the Shekinah during the Chaplain's prayer. It was a beautiful, inspiring moment. Tears came to many eyes, as our thoughts traveled to Brethren of the Rosy Cross not only in America but throughout the world. What a privilege to be so united in the mystic Bonds of love, harmony, and true fellowship! How fortunate we were to be sharing in the Lost Light, the supreme esoteric wisdom that had eluded the grasp of so many mortals!

Moments like these drive home, in the human heart, the real meaning and importance of ritual. The inner well-springs of sentiment and feeling, the very foundations of our character and behavior, are reached most effectively by proper ritualism. Words have their part to play, but they are not enough. Intellectual experiences can never bring us to the heart of God. Ritual can, and does.

Ritual, whether in a Temple with other members or at home in the silence and privacy of our own sanctum, opens a secret portal to the habitation of the Divine One within. Its elements of sound, color, form, movement, incense, invocation, and *penetration* waft our consciousness to the mysterious realm of genuine spiritual experience.

The higher experiences which all truly thoughtful persons seek can be attained without ritual and ceremony. However, the proper ritualism is so very helpful, so inspiring and instructive to the inner man, that it is folly to disregard this excellent instrument of the mystical technique.

There is waiting for you the delicate happiness and subtle ecstasy of a Divine moment of ritual.



If a thing is neither good nor bad, it is devoid of inherent purpose. The effects that follow from it are by necessity and not by intent.

Nature is neither good nor bad. The good of living, therefore, consists in adapting ourselves to those effects we prefer.
—Validivar.

THE BACON-SHAKESPEARE MYSTERY

It has been said that "One measures a circle starting anywhere." If this is true, one might very profitably begin the study of Francis Bacon by a careful examination of the matter included in *The Bacon-Shakespeare Identities Revealed by their Handwritings*, by Johan Franco, now available through the Rosicrucian Supply Bureau for 75c postpaid. In addition to the analysis of the signatures, purportedly those of the Elizabethan Dramatist, and specimens of Francis Bacon's, it contains significant illustrations of a cryptic nature pertaining to the Age, and of some painstaking footnotes by Mr. Franco binding all these together. What is set forth in this pamphlet is authentic, even though brief, and may well serve as proper stimulation to the inquiring mind to pursue the matter further. While Mr. Franco is a convinced Baconian, Mr. Teltscher, who made this psycho-graphological study, has been interested in setting forth only the character of the man as revealed by his handwriting. There is much of interest and value in this brochure for the casual reader; there is a wealth of information for the research student. Send order and remittance to: Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.



Herbs as Therapeutic Agents

By RALPH W. RANDALL, F.R.C.



PLANTS represent the earliest form of life on earth. Trees, fruits, shrubs, berries, roots, bark, leaves, gums, seeds, grasses, and flowers have developed from the simple spores of the first organic life. Each of these manifestations of vegetation, or herbs, has its proper place and use in medicine.

To gain the greatest benefit from their medicinal value, it is highly important to consider certain factors in regard to growth, selection, and preparation. Herbalists have learned to choose the proper time or season for planting and gathering. Sun-curing the plants is of vital importance. Preparation of the cured plants is a highly developed art. A study of planetary influences is necessary, in order that the plants may retain their most valuable properties and *spiritual* character.

As a practitioner, the herbalist realizes the pure value in herbs and the curative properties of the plants. He is able to select them for the remedies needed. Herbs are patterned by the Creator for man's use as food and medicine—for maintaining bodily health and long life.

Much has been written regarding foods, through the ages. The chemical elements necessary to maintain the life functions of the human body are all found in herbs. In addition to the chemical changes that take place in human metabolism, there is also the often neglected viewpoint of the spiritual and psychic development. To the mystic, herb foods offer the easiest approach to a consideration of the higher alchemy of life. This deeper alchemical knowledge may be explained as an

understanding of the fundamental Law of Balance, or the Law of Cosmic Harmony.

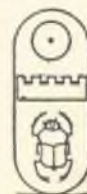
The field of research in herb culture is vast. It is necessary to refer to only a few subjects pertaining to herbs and their uses. The use of herbs as food is as old as mankind. There are many valuable discoveries yet to be made. Adequate consideration of the oils of herbs would include a study of perfumes, incense, medicines, and food.

Oils of Herbs

Oils of herbs have many uses and values. Their odors have distinct character in giving off sense impressions. The odors from the oils are either pleasant or unpleasant. This characteristic gives herbs a definite place when used in perfumes or incense. The different kinds of oils of herbs have various uses in cooking and flavoring. Pure cold-pressed oil of olive is the most valuable for general and medicinal purposes.

Oils of herbs may be classified as fixed and essential. The fixed oils include oil of olive, oil of peanut, oil of cocoanut, oil of avocado, oil of sweet almond, and oil of sesame. They have a permanent character. Examples of essential oils of herbs are oil of eucalyptus, oil of lemon, oil of sweet orange, oil of peppermint, and oil of wintergreen, which, because of having concentrated essence, are fine for flavoring as well as other uses. Certain of these oils will not mix or blend. This is due to the fixed properties maintained in them by nature. A synthetic or imitation oil is only a substitute for the pure oil. It is to your advantage to use pure oils of herbs, especially in cooking.

To blend powdered herbs with oils of herbs in making incense requires



some occult knowledge. By the burning of combinations, vibrations that will harmonize in the relationship set up by Nature's laws of balance are discovered. Oils of herbs used in making herb incense include oil of cedar leaf, oil of pine needle, oil of sandalwood, oil of lavender, and oil of rose.

Perfumes

Water is not pure in its natural state, because of organic and inorganic substances. In making herb perfume, only soft, fresh spring water, fresh filtered rain-water, fresh distilled water, or the fresh morning dew from the herb flowers, are to be used, and in very small quantities.

Pure alcohol as a liquid is most advantageous in the making of herb perfume. The fundamental methods in the process include preparation, filtration, distillation, combination, shaking, blending, aging, and smelling.

In order to test the purity of alcohol and water, take one dram of the alcohol in a small amount of hot water and smell it to determine the characteristic odor. Then add a drop or two of oil of rose. This will give a pleasant odor. Examine the resulting substance. By adding two or three drops of oil of carnation, you will notice a change. The sense of smell is one of the essentials in the art of blending the perfumes. This can be compared to the sense of taste for flavor in herb teas. The perfumist appeals to the individual, through the olfactory nerve, by means of aromatic flavors tending to uplift the inner consciousness in one's self. This may be likened to the experience of smelling wild sage from a breeze of the desert. The French have done much with odors from herbs, in perfume making; they have also achieved much that pertains to the health of man's body.

The alchemists and the ancients proclaimed knowledge of planetary influence in herb perfume making; and so did the Egyptians, Arabians, and Orientals of the Biblical times. One of the most famous of the herbalists was Hippocrates, who prescribed herb perfume for medicinal use, especially to those who suffered from nervousness.

Avicenna, an Arabian alchemist, taught some of the principles of mak-

ing perfume, in the tenth century. The Arabs were perhaps the first ancient masters in the art of perfume making.

Incense

Moses, who had great herbal knowledge, prescribed certain herbs for use as incense in the Tabernacle. Patterned by the Creator, a design in Nature for man's use, herbs provide a study of the law of Harmony for healthful living.

Herb incenses have a specific purpose in their use in the tabernacle, for the mystic's work, and for the purification of the vibratory atmosphere of the home. They deal with the positive and negative forces and tend to establish a balance.

The process of making herb incense consists of blending and binding together according to smell. Burning will change an odor. To change the odor of an herb one needs to select and grind into powder those herbs which will combine and promote a pleasant odor when burned. In making herb incense, bind herbs that will promote rest, relaxation, and develop harmony in the inner consciousness of man.

Herbs are positive and negative. For example, as recorded by an alchemist, the Creator set Universal law into action, and patterned the growth and life of the herbs, for their various uses. Those who determine the positive and negative herbs and their spiritual properties will further the knowledge about herbs.

Research

In herbal research we find strange things that demonstrate certain laws or an intelligence in Nature. There are vines that will wind upon the left side of a pole south of the equator, and those that will wind upon the right side of a pole north of the equator.

Much has been written about foods over annals of time, but the functioning elements, mineral salts, and spiritual value in herb foods, that balance the diet, have been greatly neglected. Also, it is very important for each individual to learn to distinguish the poisonous from the nonpoisonous herbs.

Mystical research in herbalism will result in more complete understanding of the curative powers of plant substances, as well as in the beneficial effects of the use of herbs for food.



STEPS TO MYSTERY

These centuries-old steps lead to the garret laboratory of the Parisian alchemist and Rosicrucian, Alessandro Cagliostro. Their intriguing appeal has not been diminished by time. Once these stairs guided the footsteps of prominent esoteric initiates of all Europe to the cloistered chambers of the man who mystified his times with spectacular demonstrations of the hermetic arts.

(AMORC Photo)

Was This Man GOD-TAUGHT?

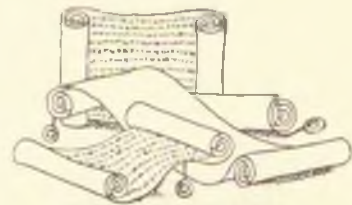


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and A True Mystic**

EARLY IN LIFE, Jacob Boehme had strange occult experiences. As an adult, he demonstrated remarkable mystic powers. Though engaged in the lowly profession of shoemaking, he produced writings that baffled the theologians of his time. These writings gave new meaning to existing religious and philosophical postulations. He stressed the importance of practice and experience in religion and vigorously attacked empty formalism. Though his parish pastor was infuriated by his work and vainly sought to have it nullified, the more learned theologians stood in awe of him and refused to condemn him. He has come to be known as the *God-taught* philosopher.

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Portland Rose Chapter, Odd Fellows Hall, 635 N. Killingsworth Court. Herman T. Herrington, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wed., 8 p.m.

PENNSYLVANIA

Philadelphia:

Benjamin Franklin Lodge, 219 S. Broad St. Howard F. Le Fevre, Master; Edna M. Mathisen, Sec., 2108 South Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open every Tues. and Fri., 2 to 4 p.m.

Pittsburgh:

The First Pennsylvania Lodge, 615 W. Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec. Meetings Wed. and Sun., 8 p.m.

TEXAS

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p.m.

Houston:

Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:

Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 729 So. Third, E. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:

Michael Maier Lodge, 1322 E. Pine St. Marjorie B. Umbenhour, Master, Tel. PR-6943; Gordon Hackbarth, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1 to 4 p.m.

WISCONSIN

Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Amanda Metzendorf, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:

Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a, Challis House, Martin's Place. Althea Glasby, Master, Tel. FW-4584; Olive Snowden, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Fred White-way, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.:

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

Toronto, Ontario:

Toronto Chapter, 39 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 High-bourne Rd. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:

Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

Victoria, British Columbia:

Victoria Lodge, 725 Courtney St. Thomas Ful-thorp, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:

Windsor Chapter, 808 Marion Ave. N. W. White, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:

The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carl Andersen, S.R.C., Gr. Sec., Manegade 13, Strand.

DUTCH EAST INDIES

C. B. Sibenius Trip, Grand Master.

* (Initiations are performed.)

EGYPT

Cairo:

Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salomon Pacha.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta. Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Rafael Alonso Esparza, Master; Gonzalo Mata Garcia, Sec., Corregidora 17—altos 13, Mexico, D.F., Mexico.

NEW ZEALAND

Auckland:

Auckland Chapter, Victoria Arcade, Room 317. C. A. Macferson, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p.m.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

SOUTH AFRICA

Pretoria, Transvaal:

Pretoria Chapter, J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

SWEDEN

Grand Lodge, "Rosenkorset." Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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The Mystery of Numbers

0
2
4
6
8

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result, again, is an even number. Axiom: even numbers always add or multiply to even numbers.

1
3
5
7
9

Add any two odd numbers; the sum is always an even number. However, in multiplication, odd numbers multiply with one another to produce only odd-numbered totals; likewise, adding any odd number to an even one will produce odd-numbered sums.

WHAT DO THEY MEAN?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping thereby to be able to understand and control the affairs of his life. Why have most of these systems failed? Is there a true method—a practical one—for wresting from numbers their hidden values? By what essence do numbers relate to each other, and to other laws in nature?

In man, for example, we know that nature insists on numbers in certain obvious manifestations: one nose, two ears, two hands, two feet, five senses, ten fingers, ten toes, seven important glands, etc. Why? Why not one hand or three eyes or eight fingers or twelve toes?

The great philosopher, Pythagoras expounded (569 B.C.) many esoteric ideas about the function and value of numbers and their relation to Cosmic Law. Even the very words *mathematics* and *philosophy* are said to have been originated by him. Also, there are the Kabbala and the ancient Hebraic teachings about numbers and the Power of the Deity. Why did the Hebraic alphabet consist of only 22 letters? What is the mystical use and meaning of each of them?

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